mountain partridge (Kurdish, shikew) makes a regularly The local 223
favored dish, and is clubbed or snared. Wolves are 224
occasionally shot in winter for their pelts, and a few 136
furs may always be seen hanging in the shops of merchants
in Rowandus. Snow leopards and bears are only rarely
encountered. Numerous stories surround bears and their 825
predilection for honey. They are thought to be in some
way akin to humans, and tales of their abduction of women
for mates are frequent. Fishing, carried on with nets or 226
bombs of blasting powder, is similarly limited, and the
largest catch is a type of carp.

Animal husbandry constitutes one of the most important 231
activities of the area, because wool and skins are two of
its few valuable exports. The animals so utilized are the
black-haired goat and fat-tailed sheep, the latter often
stained with some mark in red ochre as a "brand." From [422]
the sheep and goats wool, skins, flesh, and milk are ob-
tained. Cattle have utility as beasts of burden, and are [492]
only rarely slaughtered for their meat. The dairy products 234
of all these animals constitute a large part of the daily 262
diet as milk, mast (artificially curdled milk, yoghurt),
butter, and cheese. Gi or clarified butter is commonly used
in cooking, in competition with industrially produced
vegetable oil, and is prepared by agitating a milk-filled
sheepskin suspended from a wooden tripod and allowing the
butter to melt. It has been noted that the xotshir or 233
nomads seem to act as shepherds for the entire area, but
they do not exercise an exclusive monopoly, for almost

carried into town and hung from metal hooks on a wall between two shops. By ten o'clock in the morning the butcher's day is finished, and, aside from the slaughtering-place and the sales' display on hooks, he has no other place of business. Only two or three animals are killed each day, always sheep or goats, because cattle, in their utility in agriculture and the impossibility of profitably disposing of so large a quantity of meat, are almost never killed. The butchers purchase their animals from villagers or kotchir, and sell the dressed meat to their patrons. All parts of the beast are disposed of, if not by humans, then by dogs, and by noon the slaughtering-place is bare, save for a few blackened stains of blood on the gravel. The butchers' greatest days of business occur on the first days of the feasts of Jayjani Ramazan (the 'Ayd al-saghir, "the lesser feast," which ends the fast of Ramadan on the first days of the tenth lunar month) and Jayjani Qurban (the 'Ayd al-kabir, "the greater feast," which begins on the tenth day of the twelfth lunar month) when every family able to afford the expense has a sheep or a goat slaughtered in sacrifice. Most households purchase their animals in advance, keeping them in the houseyard until the day of the feast.

That the fisherman and the hunter are only seasonally employed has already been noticed. They offer their respective catches in the bazar at large, or go from door to door among the wealthier households. Villagers with chikaw [223]●

appear frequently in the town, for they are virtually assured of a sale. Poultry are not merchandized by any specific persons, because almost every house possesses a number of chickens or ducks, and any person who does not have his own makes a purchase by sending out a call into the neighborhood. The only turkey in the town, a huge bird, was kept by a police sergeant, and people wondered for what magnificent occasion it was being reserved. The sergeant, queried on the point, was uncertain himself, stating that his wife and servant had grown rather fond of the bird because of its notoriety. Dairy products such as milk, mast, and cheese, together with eggs, fruits, and vegetables, are brought daily to the town by villagers, arriving early in the morning and selling their produce to merchants or at the doors of houses. A large proportion of this trade is handled by the women of Balikian, a nearby agricultural village on the main road, and early every morning a number of them make the journey up to Rowanduz, their wares slung over their backs in shawls. They are a feature of life in the bazar, and spend an hour or two after their business is concluded gathered about its shops, sometimes purchasing a few trinkets or the requirements of their homes. They are unveiled, like most village women of the lower class, and, interestingly, are vilified one and all by the townspeople as prostitutes. It is supposed that they sell other things in addition to mast and cheese, and the "half dinar egg" (an impossible price

443 [223] [235]

[234]

554 186 443 548